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quenched the spirit too much by canonical order and tradition. But it nevertheless remains true that church unity is the condition of church freedom in the state, and church unity means the existence and rule in each church of the real church sense. This church sense is expressed in dogma—not in Harnack's meaning, but as "final revelation in germinal statement." Dogma differs from doctrine which is dogma expanded, and, as coming under human limitations, needs constant revision. There is, then, something common in all churches—and diligent, unbiased search should be made to discover it, clarify it, and appropriate it.

But when this is done the church will not be self-sufficient. If it for the moment thinks so, it will suffer from a great void. That void can be filled only by the state—the state, too, not as a separate institution, but as an institution organically connected with it. The church is the Kingdom of God in the making; the state is an agent of the Kingdom of God. The church exists to make men good; the state does not, but only to secure the conditions of goodness." The church is on a far higher—though parallel—plane than the state. The one is by the way of conscience and redemption, the other by the way of law and its evolution. The one serves the kingdom directly, the other indirectly. The church's rights in the state are not conferred but intrinsic; equally so the state's rights in relation to the church. In the last analysis they are ethically one. Both are divine agents for human perfection.

But Principal Forsyth also thinks of his subject in its larger aspect. The fact is that the best minds are today thinking in world-terms. The great war, changes in scientific conceptions, the bringing together of the ends of the earth, all together make it so. It is in the air. We have as never before the conception of "History as a unity, of humanity as a moral organism, with a corporate soul and an evolutionary career." What the future is to be we do not know. We are sure that it is going to be different, and our knowledge of our little span of history leads us to hope that it is going to be far better. Whether our author has solved his problem or not, he will, being a non-conformist, set his readers thinking. We regret the absence of an index.

A Critical and Exegetical Commentary on the Epistle of St. James. By James Hardy Ropes. New York: Scribner, 1916. Pp. xiii+319. \$3.00.

This latest addition to the "International Critical Commentaries" will be especially welcome to all students of the New Testament. Professor Ropes has performed his task well and his work should be standard for some time to come. Another volume dealing with the

history and criticism of the text is promised. One might wish that this had come first and had been made the basis of the textual notes distributed through the commentary which in the main are restricted to the materials of Tischendorf's apparatus. But possibly the new materials will not yield any very important results for the interpretation of the Epistle.

The commentary is provided with a particularly valuable introduction. The Epistle is believed to be a pseudonymous production of some Christian Jew of Palestine writing in the last quarter of the first, or the first quarter of the second, century. But this author is not at all a "Judaizing" Christian. On the contrary, he is powerfully influenced by Hellenistic culture. This fact comes out with peculiar force when the literary style of the document is studied. It exhibits nearly all the characteristic traits of the popular moral address of Hellenistic times—the so-called *Diatribē*. No close literary dependence upon other extant contemporary Jewish or Christian writings is thought to be demonstrable; "we may conclude that the popular Hellenistic preachers and the written tracts, now lost, which corresponded to their sermons, have combined with the Greek Old Testament to form the writer's style and to give him his vocabulary." Nor is the influence of James upon other early Christian writings found to be nearly so extensive as has often been supposed. In fact, Professor Ropes makes out a strong case for utter ignorance of James even on the part of Hermas.

The commentary proper, constructed along the general lines of its predecessors in this series, contains many valuable special studies of obscure words and phrases. Both the Jewish and the Hellenistic environments of the author are called upon to yield illustrative materials for the interpretation of the Epistle, and the history of Christian opinion, especially from earlier times, is recorded in many instances. The commentary throughout is comprehensively informing, but is also often suggestive and interesting.

The Social Legislation of the Primitive Semites.

By H. Schaeffer. New Haven: Yale University Press, 1915. Pp. xiv+245. \$2.25.

This is a useful compendium of the more accessible information upon certain phases of Semitic social life. The title is too broad for the contents; for the book does not cover all social legislation. For example, there is no treatment of theft, murder, and the like; nor is there any consideration of sacrifice, feasts, etc. These are all social matters. On the other hand, the word "primitive" should have been left out of the title; for the legislation of Hammurabi, of the P document in the Old Testament, and of Mohammed can hardly be fitly called primitive. The only Semites dealt with are the